BAYLOR UNIVERSITY.

CHARTERED BY THE REPUBLIC OF TEXAS—ROOM FOR SIX HUNDRED STUDENTS.

With a Learned Faculty of Twenty-five Professors, no Institution has Brighter Prospects.

Baylor University at Waco, Tex., was chartered by the old Republic of Texas in 1845, and located by the Texas Baptist Education society at Independence.

Dr. Rufus C. Burleson, the present president, organized the first college classes, and marked out its course of studies and terms in 1851. From 1851 to 1861 it was the most flourishing institution. In 1859 there were 232 students in the male and 182 in the female department, making the grand total of 414.

By a terrible blunder of the citizens of Washington and Independence in rejection of an offer of the extension of the H. T. C. railway by Washington and Independence it became evident to all farseeing minds that Washington and Independence would become dead towns and Baylor University inaccessible.

Dr. Burleson and the learned faculty, associated with him Rev. Dr. Richard B. Burleson, Dr. D. R. Wallace, Prof. O. H. Leland, Prof. J. W. Willrich, Prof. Jas. T. Smith, removed to Waco, the central city of Texas, unsurpassed for health and refinement.

Waco University at once became the leading university in Texas. It continued to grow steadily like the True Oak till in 1885 there were thirteen professors and 385 students.

Baylor University at Independence continued to languish till in 1886 there were but thirty-two students under Dr. R. Andrews, president.

By the joint committees of the Baptist State convention and General association what remained of Baylor was consolidated with Waco University under the venerated name of Baylor University.

Baylor University at Waco is the third co-educational college in the world and the second in America.

But to-day 170 of the greatest colleges in the world are co-educational.

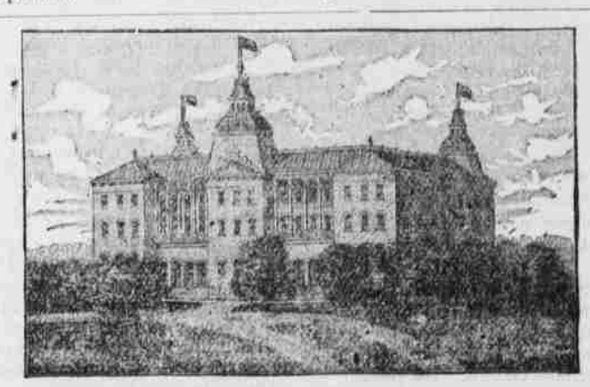
No institution in America of the same age can boast of more illustrous students than Baylor University. Among whom are such eminent men and ladies as the present governor, Gen. Sul Ross; the present comptroller, Hon. John D. McCall, and the late speaker of the house of representatives, Hon. L. L. Foster; such lawyers as Hon. Thomas J. Brown, Col. W. B. Denson, Hon. R. T. Wheeler, Hon. John E. McComb, Hon. Wm. P. McCombe, Col. T. J. Goree, Col. J. C. Jenkins, Hon. J. C. Townes, Hon. W. K. Homan, Hon. J. N. Henderson, Hon. S. W. Harmon, Hon. J. S. Perry; such farmers as Henry L. Lewis, Geo. H. Little, Jack Baker; such teachers as President James L. Smith, Prof. W. H. Long, Prof. R. G. Horsley; such stock kings as J. W. Davis, Jot Gunter, Jerry T. Ellis; such preachers as Rev. W. H. Parks, D. D.; Rev. P. Harris, D. D.; Rev. Frank Kiefer, D. D.; Rev. V. G. Cunningham, Rev. B. H. Carrol, D. D.; Rev. Kit Williams, Rev. Jeff. D. Ray, Rev. S. L. Morris, Rev. Wm. B. Bagby, Rev. Z. C. Taylor, Rev. C. D. Daniel, Rev. A. E. Puthuff, Lieut. Gov. Jas. W. Jeffries and Judge S. D. Read, of Louisiana, and Mrs. Rachel Barry Stewart, Mrs. Mary McKeller Herndon, Mrs. Julia Turner Miller, Mrs. Sue Paramore Lewis, Mrs. Belle Carter Dano, Mrs. Sigur B. Moore, Mrs. Sallie Linton McComb, Mrs. Bettie Heath Collard, Mrs. Ermine Bagby Carrington, Miss Hallie Harrington, Mrs. Lou Holmesley Johnson, and scores of others.

Last year Baylor university employed daily twenty-two able and efficient professors and teachers. Next year twenty-five professors and teachers, and provisions have been made to instruct and board 700 students, male and female.

Georgia Burleson Half, the university home for young ladies, has seventy-five elegant rooms, and is the best boarding hall for young ladies west of the Mississippi river and equal to any in the south.

Thus equipped, no institution in America has a brighter future. Every true Texan should be proud of an institution that sheds luster on the name of Texas.

BAYLOR UNIVERSITY, WACO.



BAYLOR FEMALE COLLEGE, BELTON.

BAYLOR FEMALE COLLEGE,

OFFERS SUPERIOR EDUCATIONAL ADVANTAGES AND ALL THE COMFORTS OF HOME LIFE.

A Splendid Institution of Learning that Should be the Pride of Every Texan.

The forty-fourth session of the Baylor Female college, opens Wednesday, September 4. All the modern improvements. Heated by steam. Lighted with the Edison Incandescent Electric lights. Steam laundry. Fifteen teachers. Music and art departments unsurpassed. Special attention paid to the health of the young ladies by the lady principal. The Bible is a daily study. A normal class will be organized in October and the best advantages will be offered to students who are preparing to teach. Moral and intellectual development the grand aim. Address the president, John Hill Luther or M. V. Smith, D. D., Belton, Tex.

Let us patronize our home schools and not risk the health of our daughters by exposing them to an uncongenial climate which offers inferior educational advantages and fewer comforts.

Discipline in Colleges.

A number of circumstances have served to arouse in the educated part of our American people an interest in the discipline of its colleges and universities. In England questions of this sort do not find much place in the public mind. Parents are content to leave their sons to the discretion of the school authority. The moral and disciplinary coudition of the universities is not often heard of in public debates. On the continent of Europe there is even less interest in the social quality of the higher educational establishments. The reason for this difference between the state of mind in the Old World and that in the new is proably in some measure attributable to the more active moral sense of our people, but it is doubtless in some part due to the fact that our institutions of learning are generally in the control of trustees chosen in one way or another from men who are engaged in other work than teaching. European universities, with rare exceptions, have no relations to the public which will permit their graduates, much less those who who have no relations with the schools, to influence the conduct of their authorities. It cannot be denied that there is much reason for fear as to the effect of the influences which await a young man when he goes from the home to a great school. Whatever be the organization of the life in such an establishment, the youth is necessarily parted from all those circumstances which serve to mold his character and control his conduct beneath the family roof. In place of those conditions he finds himself in a large and more or less free society, composed of his teachers and of the young men of his time. The ideals of his class-mates are naturally somewhat peculiar. College society retains the average motives derived from a long past. These motives are unqualified by the experience of active life, and so remain archaic. However much the teaching body of the school may endeavor to affect the tone of the student life, it always abides singularly by itself, a creature of youth; not alone of the youth of our own day, for the traditions of other generations dwell there. It is indeed to this isolation of student life from the influences of the moment, to its separation from the active world, that we owe much of the good which it affords to those who partake of it. In it, as in a stream, a youth's intellectual frame is purified and strengthened by the motives of his kind. If he be strong enough to keep afloat, the effect is wonderfully bettering. Though the influence of academic life is, on the whole, extremely advantageous, acting in a myriad ways to widen and deepen the better motives of youth, it brings dangers with it. At the age when young men generally resort to these schools their propensities toward ill as well as toward good are strong, and are uncontrolled by habit. In all such assemblages of youth, like minds tend to form small societies, in which there may be moral gain or moral loss. No school, however small or however well watched, is free from the possible evils of such association. At most the system of government can only diminish the dangers. In no case can they be entirely avoided.—Prof. N. S. Shaler in the Atlantic Monthly.

Austin.

The great capitol of the state of Texas is now completed, and Austin takes rank among the famous cities, not of Texas merely but of the United States. At a cost of $3,000,000 Texas has a capitol building at Austin, of which any city of the world might well be proud. Austin is the centre of wealth, culture, education and social distinction of the state of Texas. The city itself is built on more than seven hills, and Rome herself had no such hills. The business portion of the city is built largely of white limestone, and many of the residences of the same material. The cosmopolitan proportions of all business enterprises convinces the visitor that he is in no provincial city. The hills referred to are covered with a growth of live-oak trees, and, seen from a distance, have the appearance of a carefully kept park of years' standing. Nature furnishes the park, and man has only to build the residence to have a beautiful home.

THE ESSENTIALS OF PSYCHOLOGY.

BY A. E. WINSHIP.

There are facts in psychology that every one should know; there are other facts, phrases and fancies that are worse than useless to any one who is not posing as a specialist. It is the misfortune of the hour that no one seems to have had the tact or talent to step aside from the beaten paths and walk with ease and elasticity just where people spend their everyday life.

I do not assume any such ability as is required, but I have the courage to line the path in which I hope abler and stronger minds will walk for the pleasure and profit of teachers who come after us.

What the books teach has been sufficiently well taught already. What great men can do has been well done. The special study of little children through minute observation is being skillfully conducted and will furnish valuable material for the experts in speculative philosophy, but there is a field for an every-day student of children, old and young, who dares to talk without saying anything about "faculties," "concepts," "percepts," "introspection," etc.

No one has any need to enjoy more than the writer the works of Kant, Hegel, Rosencranz, Harris and Dunton, as no one has written or said more, probably, the past four years to try to induce the reading of these authorities; but for those who do not, will not, and say they cannot read them, I present these studies as a kind of prelude, and if one reader learns to love the masters in psychologic thought, the reward is ample.

There are two great dividing lines in a child's life. They are not fixed at the same day in all children, and yet they are more nearly so than we think. There are marked differences of development in children. In some regards one child is much more advanced at 7 years of age than others, but there is much less difference in maturity than we think.

Vegetation varies greatly from year to year. Trees bud, bloom three weeks earlier some years than others, but the coming of the birds does not vary. You can have leaves due May 15, in perfection in April, but you cannot have birds due among the leaves May 15 in April. One who is not a close observer would never believe that the bird season did not vary with the foliage season. So in child life there is a foliage phase of his physical and mental life that may be greatly advanced or retarded, but his maturity of thought and character does not differ so greatly as we think. At about 7 and fourteen are the great dividing lines of a child's maturity. Girls mature somewhat younger; by the age of seven will be understood the latter days of the year, and of fourteen the earlier days. We shade the second period at either end so that the three great periods in the first twenty years of life are really seven, six, and seven years in length.

These periods are respectively, plastic, receptive and elastic.

They are also the home, school and society ages, so far as responsibility for their development is concerned.

The first seven years are in the fullest sense plastic. A child inherits much less than we think in some directions and much more than we think in other directions. He inherits impulses, but not habits. He inherits tendences, but not prejudices. He inherits tastes, but not temptations. We are accustomed to say thoughtlessly that we were born democrats or republicans, southerners or northerners, Baptists, Presbyterians, Unitarians or Romanists, all of which is the farthest removed from the truth. Take a 100 children at 2 years of age from republican homes and exchange them for the same number of children from democratic homes, and nine-tenths of those "born republicans" would vote the democratic ticket and nine-tenths of the "born democrats" would vote the republican ticket. The same would be true of Baptists and Romanists. On the other hand impulses born in a home of vice will remain natural impulses though the child be adopted into a home of virtue when two days old. The impulses may be suppressed, controlled absolutely, but they are there all the same.

Until a child is 7 years of age he needs to be carefully moulded. He is plastic, physically, mentally, morally. He does not retain impressions, but you can do anything you please with him if you will hold him in position until he is 7. Nothing could be more unlike perfection than a club foot, and yet, taken in the plastic years, that foot can be turned, straightened, lengthened, limbered and made like a perfect foot. But it must be kept there by constant attention until the plastic period shades into the receptive. Every physical deformity is capable of being righted in the plastic years.

Similarly every mental and moral deformity is susceptible of being righted. Impatience, quick temper, surliness, timidity, coarseness, are capable of being every way rectified by proper and persistent attention in these early years. The inherited tendency will always be there, but it can be placed under such control that the inheritance will never be suspected.

The danger in these years is that the child will be mentally and morally set in wrong moulds. Superstitions are mostly acquired at that time. Before a child is ten years of age he may be trained in superstitions that no amount of intellectual training will remedy. I have known a brilliant man, a leader of his class at Harvard, a student for three years in German universities, a man whose whole professional life is away from superstitious prejudices, who has a number of the most senseless superstitions, and he really gives greater prominence to the influence of a silly little sign that was instilled into his mind before he was 7 than to the highest wisdom.

Every influence should be brought to bear upon children in these years to protect them from superstitions, from impulsive associates, from horrible tales, from vicious companions, from exciting stories. They should be given boundless liberty in every harmless tendency, but every harmful mental and moral inheritance should be as persistently and skillfully righted as the club foot. There will probably be no deformed-footed man in the world who was born in New England after the year 1890. There are people so greatly interested in this matter that funds are provided for any cases where the parents are poor. What a day it will be when half as much interest is taken to right mental and moral natures in these plastic years.

This is emphatically a home age, but unfortunately there seems to be no way to educate the homes to do the right thing in the right way, and we must depend in part upon the schools; but it must be a home-like school. The teacher must understand that she has plastic minds and characters, that she must not stimulate them, that she must study their deformities and place them under influences which shall be like moulds for their plastic natures.

The School Book Trust.

The trend of the times in the direction of trusts is indicated by a combination recently entered into by the school book publishing houses of the country, having for its object the control of the production of educational works, the doing away with competition in their introduction, the division of the field of distribution, and the reduction of expenses in securing the adoption of standard publications by local school boards.

This agreement, according to the understanding of the publishers, went into effect July 15, and from that day, accordingly, the school book trade will be subjected to cast iron rules and regulations from which there can be no digression on the part of the contracting parties.

APPLIED PSYCHOLOGY.

BY LARKIN DUNTON, LL.D.

There are two types of memory, which, though sometimes coexisting and sometimes gradually changing from one type to the other in the same person, can usually be found pretty distinctly marked in different persons. These types are what may be called the circumstantial and the philosophic memory.

The circumstantial memory recalls ideas for recognition under what has been stated as the law of contiguity. This law, it will be remembered, operates in two ways. Under it ideas of things are recalled because they have been known as contiguous in space or because they have been known as successive in time. Hence the circumstantial memory recalls objects as they exist in space, and events as they occur in time; and both objects and events in the order in which they are presented to the mind. In other words, as objects and events are observed so they reappear in memory.

Minds in which this type of memory is strongly marked are inclined to make little distinction in objects and events on account of the relative impertance. All ideas return to consciousness in the order in which they were originally acquired; and if ideas and thoughts are to be expressed, they are expressed in the same order. This is the type of mind so much dreaded by lawyers in court. Persons possessing this kind of memory insist upon essential and non-essentials with equal pertinacity. Such persons think that in swearing to tell the truth, the whole truth and nothing but the truth, they have sworn to tell all the facts which connect the truths bearing on the case, even when these connecting facts are not at all pertinent. Narratives of children, and of the ignorant generally, are apt to be marked by this want of true perspective. Recalling objects and events in their entirety as originally presented to the minds, they attempt to reproduce in the minds of others just what lies in their own minds.

The philosophic memory, on the contrary, recalls ideas under the relations of similarity and dissimilarity, causation, ground and inference, genus and species and the like. This form of memory is generally possessed by logicians and philosophers and scientists—by all whose minds have been trained by a course of rigidly logical thinking. To them like suggests like, and the limit to the like suggests the unlike. Causes suggest results and results suggest their causes. Individual objects are remembered because they belong to a class, and classes because they are illustrated by individuals. In this type of memory the whole objective world is represented in vast classes of similar objects, each class being subdivided into smaller classes, and each smaller class being marked off from all others by clearly perceived differences; while every class of phenomena stands related to two others, one as cause and the other as consequent. To such minds the succession of ideas of objects and events just as they were originally presented as individuals, apart from ideas of classification and causation, would be an impossibility. Let us now consider the development of those types of memory, and their relation one to the other.

The circumstantial memory is developed earlier than the philnsophic. This is necessarily true; for objects and events must be so known that they can be recalled before they can be compared and classified, or referred to their causes and results; that is to say, before they can be represented to the mind in the relation to similarity, contrast and causation.

As we have previously pointed out, objects are recalled in the relations in which they have been previously known and the first relations known are the local and temporal relations. Objects are revealed to the child as here and now, but here is only the relation of nearness to self and to what was last known, and now is nothing more than immediate succession to what has immediately preceded.

So that the first relations of things which can be known, are that of being side by side and successive. And of these relations the local is, in the child's first experience, the most prominent. The world as first known by him is a series of pictures. His observation of things being necessarily serial, the tendency of his mind is, necessarily, to represent things in the same series—even in their entirety, the important and unimportant elements alike.

When the animal world, the vegetable world, and the mineral world are somewhat known, each as composed of individual things, and so known that the ideas of the individual animals plants, and minerals can be recalled, then begins the process of comparing and grouping; and also the process of contrasting and subgrouping. We are able to make classes of animals, plants, minerals, qualities, and actions, only so far as we are able to represent these objects. And hence it is that objects and groups of actions, qualities, and groups of qualities must at first return to the mind in the serial and simultaneous orders in which they were first presented; and that series of similar objects must first be recalled to mind as similarity and unlikeness; and they must be remembered in these relations before they can be perfectly remembered in the relation of causation.

It follows that the necessary order in the development of memory is first the circumstantial, then the philosophic; and of the two degrees of the philosophic memory, the classificatory precedes the casual.

Can the mind act in either of these ways exclusively? Undoubtedly not. And yet the mind may be so trained that, in mature life, either the one or the other type will be the prevailing mode of action. Which is the more desirable form of memory? For young children, the first; but for mature minds, more and more the second. It is the duty of the teacher to direct the activities of his pupils in such a way as to secure the advantages of both kinds of remembering. Both are useful in their way, and neither should be neglected. We are now to inquire how these results can be reached.

The Charm of Dialect Stories.

The question often arises: What is it that makes certain dialect stories so charming to the popular mind? To me the answer is plain. The finest literary style in contemporary fiction has been given to these stories. The realistic vogue, in the first place, flooded every channel of story-telling with silly kettle-drum sketches. Then, when Bret Harte and Joaquin Miller began their bizarre impressionism of the mining camps, everybody drew a long breath and felt thankful for even that sort of relief. From the oppressively commonplace to the vigorously picturesque was a refreshing change. Harte gave the cue, in "The Luck of Roaring Camp," by setting his dialect in a frame of nervous, almost gorgeous word-painting, the style of which had the inexplicable influence always engendered by genius. This style and the coarse virility of the dialect were foils for each other. Since then, much better work than Harte's has been done after his receipe. In our schools and colleges the word has passed along that the English language may be enriched from the vocabulary of the unlettered inhabitants of our remote regions, and already the training of the academy is felt in the dialect story, which is the lowest order of fiction. Perhaps it is in broadening the basis of judgment and widening the scope of self-criticism that college training works its greatest good; for, after all, self-confidence, which in genius amounts to audacity, is but a snare to him who would make good literature if it be not supplemented by self-control, which is the result of systematic training, snch as a good college gives. —Maurice Thompson in America.

THE history of religious liberty teaches important lessons. Intolerance and persecution have wrought incalculable misery in the past, and are contrary to the spirit of Christianity, justice, and mercy, and incompatable with modern civilization; while liberty has proved to be the best friend of religion, and receives from it its strongest moral support. Spiritual offenses should be spiritually judged, and published according to the gospel. Temporal offenses should be temporally judged, and punished according to the law. The best legal guarantee of liberty is humane culture and Christian charity. The church needs and should ask nothing from the state but the protection of law. She commends herself best to the world by attending to her proper spiritual duties and keeping aloof from political and secular complications. She can only lose by force and violence. She can only gain and succeed by the spiritual weapons of truth and love.—Dr. Philip Schaff.